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ORANGEISM:

ITS HISTORY, CHARACTER, AND AIMS.

A

REPLY

TO

JESUIT CALUMNY

AND

SLANDEROUS MISREPRESENTATIONS.

BY

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Imp. Grand Chaplain; Vicar of Holliscroft;

and


Chaplain to the Earl of Desart.

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ORANGEISM :

ITS HISTORY, CHARACTER, AND AIMS.

I.

To the Editor of the Wigan Observer.

SIR,—I have been a reader of your paper for some weeks, in which I have observed a fierce attack made upon an Order in which I have the honour to hold a high position. True to your English instincts, I have noted your spirit of fair play all round, and it is owing to this, no doubt, that you have admitted a great deal of misleading matter, and the productions of pens that exhibit more ignorance and party venom than fair criticism and acquaintance with history. As this Orange Order exists and has existed for the weal and interest of English Protestantism, and for this purpose has effected much good in the past, it has had (and this is one of its glories) many bitter enemies, whose counsels it has defeated, whose pride it has humbled, whose malice it has checkmated, and whose devices it has confounded. I heretofore have been appointed by the Grand Orange Lodge to take up the cudgels on its behalf and set its character before the English public in a true light. May I then ask, that as the battle rages just now at Wigan, you will permit me to lay before the Constitution-loving Protestants in your locality our history and aim. And here let me say that as I mention our Constitution, of which all true Englishmen are proud, that it was founded by William the Third, of pious, glorious, and immortal memory, and to whom all classes—Churchmen, Nonconformists, and Roman Catholics—owe the great blessing of civil and religious liberty.

Originally founded in the days of William III. to preserve his life and further his purposes to “maintain the Protestant religion and the liberties of England,” the Orange Association enrolled among its members some of the first men of England—Bishop Burnet its chaplain. When our present Constitution was firmly settled here, its use as an organisation seemed to many to be little needed, but in Ireland where the great final struggle was fought out at Derry, Aughrim, and the Boyne, its foes being

many, its friends but few, there was felt a great need of some organisation to meet that one fierce, dark political conspiracy against civil right and religious freedom which goes by the name of the Church of Rome, whose leaders for ages have been, as recently so ably shown by Lord Robert Montagu, more political conspirators than religious men. Consequent on all this we find loyal Protestants in Ireland all along enrolling themselves for mutual protection and defence under various names ; among other especially those of Boyne societies, Orange lodges, &c., into which the former ultimately merged. These continued to exist and work with varied fortune all through the times of the French Revolution, which threatened to extend its baleful influence and spread contagiously to these shores. A democratic party here soon began to sympathise with those utopian schemes propounded in France and on the continent, and (bedazzled by the halo thrown around its ideal) to exhibit dangerous proclivities, especially in Ireland, where Rome's agents, whose motto has ever been "England's adversity, Ireland's opportunity," became propagandists of the anti-monarchical and anti-constitutional theories of the hour. Irish Protestants well knowing by bitter experience in the rebellion of 1641, the atrocities of which Lamartine, a Roman Catholic historian, says, "for ever stained the annals of the Irish race and country," in which simple extermination of Protestants, as such, was the aim, banded themselves together for the double purpose of protecting themselves and preserving that Monarchy under which they and all had enjoyed the sweets of personal freedom and religious liberty. These were called Loyalists, the others rebels, many being, alas, neutral notwithstanding the stake played for. Wolf Tone and Napper Tandy and two Roman priests were employed to invite French co-operation to overturn the Monarchy and introduce a Democratic Republic. Some of the Presbyterians in the North of Ireland, whose sympathies with a Republican idea were strong, owing to their own semi-Democratic Constitution, threw themselves into the movement in Ireland at first, and enrolled themselves as "United Irishmen" for these purposes, in 1799 ; until finding from abundant evidence that the Papal party were making mere tools of them, intending to massacre them and exterminate all Protestants when they succeeded, and thus fulfil the design and command of their Pope's Bulls, especially the decree of the 4th Council of Lateran, and the oath taken by every Roman Bishop at his consecration, to "persecute and attack all heretics," horrified, withdrew, and the rebellion of 1798 was put down by the British troops and Protestant volunteers of Ireland. [See confession of Francis Meagher just before his execution.]

During the effervescence of these ideas, and the pursuing of these aims, feeling ran high, distrust, re-crimination, and political and religious feeling were intensified, as of late, on a smaller scale, in Belfast. Ireland was in a state of constant simmering revolution. The Revolutionists in various parts of Ireland, but especially in that part of the North of Ireland where the parties were pretty evenly balanced, eyed each other with anger and distrust, which frequently broke out in midnight attacks by the rebelliously disposed upon their loyal neighbours, atrocities of every revolting kind were of constant occurrence, until Protestant life and property became seriously imperilled. All this will be clearly seen from the statements of Sir Richard Musgrave, Bart., M.P., a contemporary, in his "Memoirs," showing that as early as 1759 an alarming spirit of insurgency appeared in the South of Ireland. Obedience was sworn to "The Pretender," "Prince Charlie," and the House of Stuart. "Hearts of Oak," "Hearts of Steel," and the "Right Boys," as they called themselves, also "Rapparees," "Levellers," and "Whiteboys," committed frightful depredations; and, so far from Protestants driving Romanists to acts of desperation, as pretended by the Radical politicians of that time, the very opposite was the fact; in fact, the beginning of the later scenes of atrocity was in the County Louth, in 1793, which was, and is, a Roman Catholic county, where Protestants were but few.

To meet these evils Protestant gentlemen found it necessary to found little colonies of Protestants here and there. In 1787 Mr. Richard Jackson, of Forkhill, county of Armagh, devised an estate of £4,000 a year for this purpose. His demesne, 3,000 acres in extent, was to be thus colonised, schools built, schoolmasters paid, so as to instruct gratis the children of the poor of all denominations. Rome soon saw that to allow this would be fatal. The agent was fired at twice by men going home from their mass, the colonists hunted like wild beasts, their houses demolished, their property destroyed. In 1791 Alexander Barclay, one of the schoolmasters, was stabbed, strangled, and had his tongue forced out and then cut off, his thumb and four fingers chopped off, and his wife treated in a similar manner; females were brutally treated, their breasts cut off, and their tongues cut out. Children had the calves of their legs cut away. George II. openly supported the freshly-formed Boyne societies, and declared them the mainstay of the Church and English connection.

In 1795, stimulated by the addresses of Wolfe Tone and Napper Tandy and their own priests, they appeared too soon for their leaders, in arms in open day fired at the persons and into the houses of Protestants in the parish of Tartaraghan. For three days, 15th, 16th, 17th September, 1795, a guerilla warfare set in. Fathers

Quigley and Treanor, Roman Catholic Priests, affected a desire for reconciliation. They induced a Mr. Cope, a Protestant landed proprietor, who had sent for military to recall his order, and articles of peace, with a view to "bury the hatchet," were signed before a magistrate named Joseph Atkinson, Esq., of Crowhill. On the evening of the same day, before the ink was dry, they fired at Mr. Atkinson, sent messengers to the neighbouring mountains of Ballygawley and Pomeroy to say that they need not fear as the army was not now coming, and bidding them rally to exterminate Protestants, as no faith should be kept with heretics, and that now they had the ball at their foot. They assembled and attacked a Protestant settlement at the village of the Diamond. A man named Winter nobly stood his ground when others fled. This emboldened the Protestant party who rallied, returned, and from a sand pit fought "the battle of the Diamond" against great odds; four Protestants only were killed and 38 wounded. Of the assailants 48 were killed, an immense number wounded, but were carried off, and that night in that village was founded the first newly reformed Orange lodge on 21st September, 1795, a day memorable in the history of Irish Protestantism. Lodges soon spread.

In 1835, upon an inquiry by the House of Commons into the principles of Orangeism and the history of its working, this will be found recorded as a true history, and on the evidence of not only leaders of the Orangemen, but of Lord Gosford, son of the Lord Gosford who was the Protestant (?) so called, opponent of the Orangemen, a regular party man, and doing while in Ireland, and till recalled, regular party work. It has been the misfortune of Ireland to have been the shuttlecock of parties.

Here let me pause for the present; in the next letter I will give you proof from original documents of our Order, and continuous history of the same, from oaths, secret oaths, &c., that the charges brought by your correspondents are criminally false; that defence, not defiance, was our aim, and personal hostility to no man nor class of man our characteristic.

II

To the Editor of the Wigan Observer.

SIR,—From the historical sketch already given, it will abundantly appear that Orangeism, or "Protestantism organised," was the necessary result of the spirit and machinations of that politico-religious system of the Church of Rome. This spirit exists in

every country where that system has been permitted to plan, scheme, and struggle for dominancy, and with it there can be no peace, save in its complete supremacy which gives it no opposition, but under which intellect and freedom are crushed out, or in its helplessness which gives it no opportunity. Would that our legislators acted ever on this proved fact of history, and while giving the members of the Church of Rome full religious toleration and liberty to worship according to their conscience, had refused to acknowledge as any part of religion a conspiracy against human rights and civil freedom ! The Gallican declaration of 1682, asserting the former while repudiating the latter, was a remarkable justification by a Roman Catholic people of the justness of these views.

Napoleon the Great at Breda, addressing Roman priests, said, "The first word I hear from a priest of the Reformed Church is that his doctrine is to render to Cæsar the things that are Cæsar's; this is the doctrine that you ought to preach. . . . The best subjects I have are Protestants. . . . Had I not met in Bossuet and in the maxims of the Gallican Church with principles that agree with mine . . . , I should have become a Protestant myself, and 30,000,000 of people would have followed my example. . . . If you care about my protection, then preach the Gospel as the Apostles did; I will protect you if you are good citizens; if not, I will banish you from my empire, and disperse you over the world like Jews." France, in common with a Pope, and the various States of Europe, have banished the Jesuits, the wire-pullers (to use the language of Ganganelli's Bull of Suppression *Dominus ac Redemptor*) for their "treasons, seditions, and disturbance of society," and the dangers begotten by them to the Sovereign Civil State, and even Napoleon III. banished the members of the Society of St. Vincent de Paul, affiliated to them, while England has fatuously been receiving them into her bosom ! Priest Watson, in his "Important Considerations," and the secular priests of his day, defending the policy of Queen Elizabeth, distinctly states that Roman Catholics had full liberty and peace till these Jesuits came in to disturb the kingdom, the result being that a conspiracy against her life, suggested by the Pope's Bull excommunicating her, was formed every four years of her long reign, and through God's mercy defeated subsequently. The plots of 1604, 1641, 1645, 1688, 1725, 1798, 1848, 1866, 1880-4, are all evidences of that ceaseless aim (to use the language of Mr. Gladstone) of those "greatest enemies that mental and moral liberty have ever known against the freedom and happiness of mankind," (who, Montalenbert in his dying letter said, were "conspirators against human rights") to "disturb civil society and drive to an issue of blood the assertion of her claims." See Mr. Gladstone's preface to *Vaticanism*.

In 1795 the published cry of the Romish "Defenders" as they were called was, "We'll spare neither the grey head nor the white. No pity for the infant or the old ! No pity for body or beast ! Slaughter and wrecking for everything English," *i.e.*, Protestant. Well did they carry out this programme in the rebellion of 1798, in which they repeated the horrid acts of 1641, "prolonging the torments of their victims to prolong their own delight." These are the words of Lamartine in his *Angleterre*. They did so at Vinegar Hill, Scullabogue Barn, and Wexford Bridge, where they piked to death their Protestant prisoners under a black flag on which was inscribed M.W.S., *i.e.*, "Murder without sin !" and these, not captive yeomen or soldiers taken as prisoners of war, but innocent citizens, men, women, and children. 2 Kings vi., 22. It was the enrolment of Orangemen in the yeomanry corps by the Government under Lord Camden, then glad to avail themselves of their services, that put a stop to these awful atrocities, and saved Ireland for England. Lord Camden called them "the saviours of their country." Again in 1848 the Government once more sought their aid, and put arms in their hands for the purpose. They had been re-constructed to meet the rebellion. Yet when the dangers of the hour were over these governments treated them with coolness, and even hostility ; proscribing their processions, imprisoning their leaders, and while passing a Party Processions Act used it unsparingly against these fervid and intense loyalists, but not once using it against the rebel processionist tumultuous gatherings, on whose flags were the harp without the crown, and who made religion the excuse for their annual musterings. Still were these persecuted and all but proscribed Orangemen true to England and the union of the Empire.

Their loyalty was still the same,
Whether they won or lost the game ;
True as the dial to the sun,
Although it be not shone upon.

The best way to know the true history of a country is to study its statutes, which from time to time exhibit its civil, social, and political condition. Let the Acts 36 Geo. III., cap. 6, passed in 1796, and 37 Geo. III., chapter 10, entitled "An Act to enable certain inhabitants of Armagh who have been injured in person and property, to receive compensation," &c., be read. These Acts throw the whole odium on the "Defenders," Roman Catholics, and charge them with "treasonable insurrections in several parts of the kingdom." This was in 1795, three years before the open rebellion, and the very year of the resuscitation of Orangeism and bringing Protestantism into a complete system of organisation for mutual defence and supporting the integrity of the empire.

Some have objected to the Orange Order, as exclusive, admitting no Roman Catholics, however pro-

fessedly loyal. No doubt there were and are many loyal Roman Catholics, but the knowledge of the doctrines of Rome stereotyped in Bulls of Popes and Canons of Councils and intolerant, such as that "no faith should be kept with heretics," often pleaded and asserted in full force even up to the very last Roman Council of 1870, which affirmed the theory that force should be used to coerce heretics, showed them the necessity for this. Just before the outbreak in 1798 the following "loyal address" was sent up to the Marquis of Camden, signed by the Rev. Michael Murphy, parish priest:—"We, the Roman Catholic inhabitants of Ballycanew, in the county of Wexford, this day assembled in the chapel of Ballycanew, holding in abhorrence the barbarous outrages lately committed, and the seditious conspiracies now existing in this kingdom, by traitors and rebels styling themselves United Irishmen, think it incumbent on us thus publicly to avow and declare unalterable attachment and loyalty to our most revered and beloved Sovereign King George the Third, and our determined resolution to support and maintain his rights and our happy Constitution. And we do further pledge ourselves to Co-operate with our Protestant brethren of this Kingdom in opposing to the utmost of our power any foreign or domestic enemy who may dare to invade his Majesty's dominions, or disturb the peace and tranquility of this country." And the following oath of allegiance was taken by them and by nearly all the Roman priests and their people in the county of Wexford, the centre of the rebellion. "I hereby do declare upon the Holy Evangelists, and as I hope to be saved through the merits of my Blessed Lord and Saviour Jesus Christ, that I will be true and faithful to his Majesty, King George the Third, and to the succession of his family to the throne; that I will support and maintain the Constitution as by law established," &c. These were made, given, and taken merely to lull the Executive. Just thirty-three days after this, this priest was killed at the battle of Arklow heading the rebels in their attack, and every one of the subscribers to the first quoted document were, within two months, either killed in battle with Royal troops, or arrested, tried, found guilty, and executed! The horrors of that period we can not too minutely describe, but may say that all the tortures inflicted on the Waldenses and the victims of the Duke of Alva and the Irish foreign brigade were repeated; thrusting big stones into Protestants' mouths, and filling the mouths of others with gunpowder, and then exploding it! Is it to be wondered at that the agonies of 1641 and 1798 should be burnt in upon the Protestant brain and heart for ever? Even in Spain, in 1876, as reported in the *London Times*, a gentleman of high position writes to say that on the occasion of intolerance exhibited to Protestants, when he went to the alcade (same as our mayor), and asked, "Why cannot the Protestants have

the same liberty in Spain as the Catholics have in England?" a reasonable question, he received for reply, "I wish that we could tar you and cover you with petroleum, set you on fire, and burn you out of all Spain!" This was the kingdom we saved from Napoleon! Men of evil dispositions and defiled consciences are ever ready to cast the same imputations on others that they know themselves to be guilty of, without any regard to historic verity, nay, even in the teeth of such, our Lord and His Apostles were accused of saying and doing what they never said or did, and it being the undying aim of Rome everywhere to assert a supremacy, and to teach that the end justifies the means, *Cui concessus est finis, concessa sunt etiam media ad finem ordinata*—E. Voigt (i.e., to whom is conceded the end are also conceded the means tending to promote that end), invective, calumny, and every sort of wicked misrepresentation have been had recourse to to prejudice the uninformed public mind against that banded Orange Order which has been the greatest obstacle to her recovery in these kingdoms of that odious and destructive supremacy.

It is a standing doctrine of the Jesuits (to use the language of their authorised writers) that "It is only a venial sin to calumniate and bring false accusations to destroy the credit of those who speak ill of us." Theses of Louvain, 1645; and "it is certain," says Caramuel (p. 1157,) "that it is a probable opinion that there is no mortal sin in calumniating falsely to save one's reputation."

In carrying out this doctrine they employed Daniel O'Connell, M.P., a pupil of theirs and others, to stigmatise and traduce the Orange Institution, to make just such assertions as your correspondents make, to charge them with secret treason and conspiracy to set aside Queen Victoria and put the Duke of Cumberland, afterwards King of Hanover, their grandmaster, on the throne, to contemplate the massacre of Roman Catholics, &c., &c. At first those foolish lies were smiled at, but silence was said to give consent, and that judgment was allowed to go by default; yet subsequently when seeking, as the National League now do, to use them for a political purpose, he (O'Connell) sought an alliance with them, and pronounced them in a speech to be "the noblest and finest body of men in the world;" they would have none of him, but hunted him out of Belfast as they did Parnell and Co. out of the north recently. The charges brought by O'Connell and his brother-in-law, Mr. Phinn, M.P. for Kilkenny, and Tom Steel, "the head pacificator of Ireland," were pressed so pertinaciously that a commission of inquiry was ordered by the House of Commons in 1835. The Grandmaster, the King of Hanover, resigned, the Grand Lodge dissolved, and ordered their minutes, signs, and passwords to be laid on the table of the House of Lords by Lord Roden, one of their county

Grandmasters ; the evidence is now to be found in a Blue Book, and can be consulted. The bubble burst, and the calumny was exposed.

Portions of the evidence given I will now set forth ; it will speak for itself.

III.

To the Editor of the Wigan Observer.

SIR,—First let me say every Orange lodge is opened with prayer and the reading of the Bible, and closed with prayer. Its first password in 1795 was “Gideon,” which signifies “the cutting off of iniquity from the people;” its first sign the right hand upon the mouth, and little finger under the chin. Judges vii., 6. Gideon’s lappers. Its first mystic number 3, or 300, alluding to Gideon’s band ; its first grand password was “Jehovah Shalom,” “The Lord send peace;” this was not very blood thirsty. Now let me say it is remarkable that whenever in a disturbed district an Orange lodge or lodges were planted peace and quiet immediately entered, this was sworn. A large portion of the nobility and gentry of Ireland were enrolled in our order. King George I. and King George III. were both enrolled in their day in the English branch ; and George IV. and Frederic Duke of York in the Military Lodge of the Fourth Regiment of Foot, King William’s “King’s Own.” The discipline and rules of this lodge were copied in 1795 in starting *Irish Orangeism*. In a statement published by one of the chief heads of Protestants at that time, James Verner, Esq., M.P., father of the celebrated Sir William Verner, a leading spirit among Orangemen, he declared, “I am firmly persuaded that there is no part of the oath of an Orangeman which tends directly or indirectly to persecute a Catholic on account of his religion.” In the minutes of evidence taken before the Select Committee of the House of Commons in 1835, it will be seen that in the official Orange declaration are the following words :—“We solemnly pledge ourselves to each other that we will not persecute or upbraid any person on account of his religious opinions.” This is taken still. The secret oath was to “preserve the constitution of these kingdoms and the succession to the throne of Protestants ; to keep secrecy, to love the brotherhood, fear God, and honour the King ; and to stand by every brother in all just actions ; to appear when called on, at a moment’s notice, at any given place.”

I have taken high degrees in the order up to the Royal Scarlet, the highest, and never heard of such an oath, counsel, advice, or obligation as to persecute or exterminate Roman Catholics. These charges were

invented and circulated in Sampson's Memoirs, an American production; also a tract by an Irish Jesuit; both replied to and exposed in the public Commission of inquiry. In these minutes of evidence it will be seen that "the Orangemen twice received the thanks of Parliament," "the Government encouraged to become Orangemen," that "the establishment of Orangeism was the first thing that checked the march of Republicanism and rebellion in the North of Ireland." "I am sure it brought many to read God's word, who but for that would have been ignorant and idle." See pp. 221, 223, 272, 273. Query 2,468, 8,962. Query 1,087: "Did you ever know of any instance where the Orange system led to crime by confederation?" Answer: "No, never." "Did you ever know outrage or crime result from these processions?" Answer: "No, never, unless they were opposed by a ribbon party." This was the evidence of Hill Wilson Rowan, Esq., stipendiary magistrate. Now hear, per contra, from the minutes of evidence on the state of Ireland on the 11th June, 1832, pp. 345, 544. Oath of a Ribbon-man or Whitefoot. "I will wade knee deep in Orange blood." "I will to the best of my power cut down kings, queens, princes, dukes, earls, lords, and all such, with land jobbing and heresy." Again, "I will be true to Maurice O'Connell, my commander; and I will fight knee deep in Conservative Protestant blood for him, and put down the Queen from off the throne of Ireland and make Daniel O'Connell King of Ireland over her head." See minutes 1839 before House of Lords; see also the similar evidence of Mathew Barrington, Esq., 10th July, 1832. Their secret black password was "Eliphismatis," the secret meaning of which was making each letter an initial of a word: "Every Loyal Irish Protestant Heretic I shall murder, and this I swear!" This was concealed from the Protestants who joined them. Even in those trying times the "obligation of an Orangeman," read always in lodge, were as they still are; "He should have a sincere love and veneration for his Almighty Maker productive of those lively fruits of righteousness and obedience to His commands; a firm and steady faith in the Saviour of the world, convinced that he is the only mediator between a sinful creature and an offended Creator; without those he can be no Christian, of a humane and compassionate disposition, and a courteous and affable behaviour; he should be an utter enemy to savage brutality and unchristian cruelty," &c., "the glory of God the good of man, the honour of his Sovereign, and the good of his country," are pointed out as the proper "aim of an Orangeman's life and actions." "He should pay the strictest attention to a religious observance of the Sabbath, and also to temperance and sobriety." See minutes of evidence.

In accordance with all this, Orangemen have been true to their traditions. Every riot, without exception,

for forty years has been caused by attacking them when in peaceable procession. Romanists have no victories to celebrate but their politico-religious festivals and celebrations, and now their banded Leagues are not hindered or interfered with. At New York, in 1871, a peaceful procession on the 12th July was attacked, and the lives of the processionists would have been sacrificed by the Romanists (who the previous year had fired into the Orangemen while at their repast in the Central Park) had not the Governor of State, as he forewarningly threatened, shot them down as would be assassins. There has been peace since. In Canada they have more than once in a very heroic way scattered the filibusters, whether American or Red Indian, and preserved Canadian peace, and loyalty to the Crown of England. Their residences are hives of industry, their loyalty unblemished, their honour untarnished. The contrast between their province, Upper Canada and Lower Canada, as between Ulster and the other provinces of Ireland, between the Protestant Kingdoms of Europe and the Roman Catholic ones, as between the very subdivisions of the same country of Switzerland, England and Scotland, are the theme of praise and wonderment by all historians and travellers. See Macaulay's History, vol. 1, cap. 1.

But here we are met with the objection that the necessity for all this has gone by, that the spirit of the age is now different; that governments now govern; and these childish processions and displays of mystic symbolism irritate and perpetuate strife and internecine hate between the subjects of the realm. Were the premises true, something might be said for the conclusion. Rome is unchanged. What said Count de la Poer, a Roman Catholic Irish nobleman, the other day, in a published statement alluding to the collapse of Home Rule under the new regime? "It was the good old religious difficulty that saved us. Had we got Home Rule, there would be within six months bitter persecution and attempts to exterminate the Protestants, and atrocities equal to if not worse than under the old Inquisition"!! The present Cardinal Manning praises the Jesuit authors of the Gunpowder Plot, saying, "Here they were arrayed as felons, now they stand before the Throne of God, clad in white robes." He has announced that his mission is to "subjugate, conquer, and rule the imperial race" of Englishmen; he has declared and predicted that a struggle is impending the atrocities of which will exceed or equal those of the first Empire of France, which he looks on as "a beautiful sign." Cardinal Wiseman, before his death, in his paper, the *Univers*, declared that "the heresy of Huss, of Luther, of Cranmer, &c., cost Protestantism 300,000 lives each," and that "it is not yet over; we are on the eve of a recommencement"! Rome changed! Nor do governments govern; still are loyal men obliged to associate themselves to protect life and property,

which governments cannot or will not do. A system of mediæval exclusive dealing called euphemistically boycotting, to hide or gloss over the enormity, is in vogue in Ireland, which denies even milk to the babe at the breast, whose natural nutriment has been dried up at its fount by the terror and anxiety that the parent suffers.

As to banners and flags and bands of music, by a law of our nature enthusiasm is thus enkindled and sustained. Would Blenheim, Waterloo, St. Vincent, and Trafalgar have been won if there were no flags to rally round, and no music to inspire? Would Scottish heroes have been without the strain of their pipes, and then "The tramp of the Cameron men?" Our flags are the symbols, not of treason, sedition, or disloyalty, but of law, liberty, and religion; flags which have braved a thousand years the battle and the breeze, flags that have beckoned on, and strains that have many a time evoked the thunderous "no surrender",—all societies have them—this reminds me of Derry's walls and heroes. Then coward spirits, like Bishop Ezekiel Hopkins, of Derry, would counsel submission to the "higher powers as of God," as he did in a sermon, though those powers had violated every law, human and divine, and sought to ride roughshod over the liberties of a free people; or when Lundy, the traitor, would have opened the gates to James, the "No Surrender" shout drove recreant cowards forth from the heroic citadel. For 50 years after that Protestants and Roman Catholics conjointly kept the anniversary. In 1826 Protestants and Roman Catholics in the county of Leitrim, a Roman Catholic county, under my father's leadership, who was grand-master of the county, kept that joyous anniversary together, a Romanist beating the big drum in the band for his five shillings for the day. I myself have had 300 Romanists joining the 50 Orangemen of my lodge at the celebration of the 5th of Nov., without one word of ill-feeling, taunt, or retort. But Daniel O'Connell and the Jesuits spoiled all this. They decided that this must not be; the Bible that was fast penetrating the Roman Catholic heart in the schools of Ireland must be put out; the cry was raised, successive governments conciliated and conceded, and now they have by such policy brought us to a dead lock. It is remarkable that every attempt at concession and conciliation, has been followed by rebellion or attempts thereat. In 1795 the Protestant volunteers of Ireland wrung from our rulers the franchise for their Roman Catholic fellow-subjects; in 1798 the awful rebellion; in 1829 emancipation was granted; in 1834 an attempt to exterminate the Irish clergy of the Establishment; in 1845 the Roman treason-loving College of Maynooth was permanently endowed, put on the Consolidated Fund; in 1848

another attempt at rebellion ; in 1868-70 the Church in Ireland was plundered, Rome endowed with the spoil, the landlords humbled, one-fourth of their income confiscated, the tenant created joint owner, and a tenant right created that gave the tenant a greater interest in his tenancy (which he now sells for 20 years' purchase) than the owner in his land, and now Ireland is all but in the throes of another rebellion, unmanly and inhuman boycotting rule and rage, and it needs 25,000 troops and 12,000 police to keep peace in that unfortunate, misgoverned country !

The first men of England have given the meed of honour and of praise to the Orange Society, the crowned head and Royal Family have been in it ; dukes, earls, lords, the cream of clergy, they have been courted in the hour of peril, frowned upon after victory. Lord Palmerston has praised them and also Lord Clarendon. Lord Derby said on 11th February, 1850, in the House of Lords—"I give credit to the Orange Association, I believe the members of it to form a loyal, industrious, brave, energetic and religious population. . . . Of this I am sure, that if an enemy, foreign or domestic, threatens the dignity of the Crown of England, on them individually or collectively the Crown may repose with the fullest trust and confidence." The Earl of Beaconsfield has spoken as handsomely. The *Quarterly Review* for December, 1849, says, in an exhaustive article on the order—"To form a fair judgment of the Orange institution, it is necessary to take a retrospective glance at its origin. It is not, as commonly supposed, a modern or partisan invention." This retrospect I have now given. Let me ask—What have Orangemen done to forfeit this splendid character? How comes it that Protestants can live in Ireland in harmony with all classes of Nonconformists, yea, even with sceptics, but with Rome there can be no peace? Must it not be that there is something in her system and teaching which makes it impossible? When little Sunday school children go out on a pic-nic, not on any anniversary day, without banner or band, how is it that, as at Coalisland recently, they are met by a band of ruffians on their return, who first, having removed the chains of the canal, sought to "massacre the innocents" and drown them after, and would have done so only they were rescued by Charles Kennedy, Esq., of Mullanteau, Stewartstown, and his Orange brigade? The same attack was made on the Rev. Dr. Hanna's Sunday school, which began the last Belfast riots. When, a few years since, our grand master, the Earl of Enniskillen, and 800 Orangemen were returning from an inoffensive visit to their Derry brethren, stones were put on the railway, and but for a Providence they would all have been killed. The Romanists assembled to see the smash and would render no assistance?

Still vile and full of blasphemy,
 As when in days of yore,
 They slew our martyred thousands,
 And were drunken with their gore.

Fierce, as a hungry lion,
 They'd still rush upon the prey,
 And in their bloody enmity
 Would sweep our name away.

There is but one cure for Ireland, as said the brave and noble Duke of York, "Develop her resources, despise her agitators, and give her the Bible." "Be just and fear not." No treason, no sedition, no concession, and no surrender. Let us rally round the Union Jack? God save the Order and the Empire!

With deep regret and anguish we record the removal of our loved, venerated, and devoted Imperial Grand Master, the Earl of Enniskillen, summoned away with the call "Come up hither."

S. G. POTTER, DD.,

IMPERIAL GRAND CHAPLAIN, L.O.I.

P.S. Your correspondent quotes Lord Gosford, governor of Armagh; as well quote Emmett, Lord Edward Fitzgerald, or Parnell conspirators, besides he spoke not of Orangemen, who had not come into existence. The Orange yeomanry would not parade with Romanists, many of whom deserted their colours and went over to the rebels; they would not have indoor traitors. . . . "Some alarming defections from a few regiments, chiefly filled with Irishmen, took place during these reverses." Alison iv. 154, 5. Just fancy quoting the life and times of Daniel O'Connell as of any authority. See confession of James Braghan, Roman Catholic rebel, just before execution: "Every man that was a Protestant was called an Orangeman, and every one was to be killed, from the poorest man in the country. The women were worse than the men; they thought it no worse sin to kill a Protestant than a dog." Castlereagh papers, ii. 422. Alison says "The intentions of the rebels were sanguinary in the extreme every man well affected to the Government was to have been massacred, as well as all the officers and Protestants, who were not united Irishmen." "Many cruelties were perpetrated under the British colours" (by Germans), which, though only a *retaliation upon the insurgents for their own excesses*, excited a deep feeling of revenge. Alison iv. 153.

S. G. P.